THE DREADFULNESS OF THE SIN OF Despising Dominion, AND Speaking Evil of Dignities:

Represented in a

SERMON

Preached before the Right Honourable the

Lord Mayor,

AND

Court of Aldermen,

At the *Guild-Hall* Chappel, *July* 30. 1682.

By *John Whitfeld*, A. M. sometimes of *Jesus* Colledge in *Cambridge*, and now Rector of *Bugbrook* near *Northampton*.

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Moore, Mayor.

Tur. Specialment. die Dominica xxx. *die* Julii 1682. *Annoq; Regni Regis* Caroli *secundi* Angl. *&c.* xxxiiijto.

THis Court doth desire Mr. *Whitfeld* to Print his Sermon, this day Preached at the *Guild-Hall Chappel*, before the Lord Mayor, and Aldermen of this City.

Wagstaffe

To the Right Honourable Sir JOHN MOORE, Kt. Lord Mayor of the City of *London*, and to the Honourable Court of Aldermen, his Brethren.

My Lord,

NExt to despising those Dominions, the Vindication of which I have presum'd humbly to offer at in the Discourse annext, a demurr to your Honours Order for this impression of it, would be a Crime of greatest magnitude; which I could not contrive how to attone for. I know too well mine own deficiencies, to recommend my self and them obnatious to the publick Censure of this critical Age, but withal know as well, who is Gods Representative in this Kingdom, and the Kings, in this Great and celebrated City; where like a Wise Master-Builder you have laid such a Foundation, that if your Successours shall make a Superstructure proportionable, the Top-stone will come to be advanced in glory to the best of Religions, Kings, and Churches in the World; And thereby Monuments erected of just and Pious fame, to your Selves and them, more lasting than those of Brass and Marble; more Glorious than the Re-erection of this splendid City: Where the Foundations have been lately attempted to be destroyed, in a sadder sense than ever. Towards the prevention of which great Fatality, what here I have (with no other prospect than a truly conscientious one)

design'd, I have also endeavour'd to make good by Scripture reason, the best, and most authentick; which none will, or can deny, but those that have dar'd of later days to abjure both.

How propitious a reception this, and its poor Compiler found with your Lordship, I can never sufficiently own to the World, with that gratitude and obedience which is due, for those great and Everlasting Obligations you have design'd to lay upon me: having no better return to make, than the best and most importunate of my Devotions. That the Great God would graciously continue to assist you with that just and generous courage as well as conduct, which you have given very ample proof of, for carrying on the good Work you have begun; that at last it may be consummate; and your security, reputation, and satisfaction with it, in that of our Most Gracious Soveraign, and his truly sober, stedfast, Loyal Subjects; in which Vote your Lordship may assure your self of the most cordial concurrence of all such, more especially those of our Function, and most particularly that of him, who, though the meanest, yet cannot but be ambitious to be reputed,

My Lord,

Your Lordships most

Obliged, Devoted,

and obedient Servant,

John Whitfeld.

August 10. 1682.

JUDE 8. Latter Part of the Verse.

Despise Dominion, and speak evil of Dignities.

IF ever the complexion of any Age and People in the World were drawn in Colours to the Life, so certainly is that of them whom lately we have had too much of conversation with, by our Apostle in the great Instances here given, these two, that are the grand Characteristicks of the Text:

A People that have dar'd the Divine as well as humane vengeance to the extremest height; whom whole Theaters of God's severest Judgments cannot awaken to any serious sense of those sins which here the Apostle sets out so very tragical a Scene of.

The sin of the Apostate Angels, of *Sodom* and *Gomorrha*, and these one would think were great enough; yet there is one that vies them both, set off with the saddest and highest of all Emphases; not only in doleful, but very dismal accents, Πῶς φοβερὸν λόγον ἐπάγει; as St. *Chrysostome* upon another place, What dreadful words he Jude 6, 7.

 speaks

Chryſoſt. in 1 Cor. 11. 29.

ſpeaks when here he ſays, *Deſpiſe Dominion, and ſpeak evil of Dignities!*

These the Apoſtle clearly ranks with thoſe: This he repreſents as a very formidable thing; and ſhews, how its doom, though it commences, yet does not determine here, but in a place more hideous, in eternal fire.

This he renders as a ſin ſo hugely full of horrour, that nothing can be more. And ſo St. Peter, 2 Pet. 2. 10. ὑ τρόμου βλασφημίας, a ſin that they, we, and all the World, ſhould tremble at; where he has ſtigmatiz'd with as black Characters, not only the ſame thing, but done it in the ſelf ſame words, with our Apoſtle here; from whom, ſays *Tirinus*, he took the Tranſcript of them, being wrote ſix years before, as he computes. The word for Dominion here being the ſame with that of Government there, which is κυριότης, a word appropriate to the Imperial Dignity and Dominion then; well if now in ſo great veneration.

Tirinus in loc.

For deſpiſing indeed, St. *Peter* uſes another word, καταφρονήσας, ſetting their minds, all their Prudentials, Politicks, againſt that Government, thoſe Dignities, in the diminution and deriſion of them.

Saint *Jude* has ἀθετήσιν, which ſignifies not only a rejection, as *Beza* and others give it; but annihila-

annihilation of this Government, making nothing of it; as if thither they would (if they could) at last reduce it, into nothing; or, which is worse, a Democratical Chaos and confusion.

The other words (which with both the Apostles are the same) rise higher still, to the δόξας, the glories, splendors, or glorious Dignities, which such so ingloriously blaspheme.

Dignities, that is, Princes, says *Beza* upon the place; and that with this addition, Set off and illustrated with the Augustest Majesty. *Beza in loc. Δόξας, i. e. Principes, quantumvis augustâ Majestate præditos.*

These are those which he makes the Dignities and Dominions here; and which he calls an Order constituted by God himself: so he owns the Divine Right of Monarchy. *Ordinem ipsum à Deo constitutum.*

According to that of St. *Peter* and St. *Paul*, the Imperial Powers then in being; as we shall see more clearly and fully in the Sequel. 2 Pet. 2. Rom. 13.

These he cannot but grant to be of a Celestial Origine, of Divine not humane Institution. So far we have him with us.

And happy for him if here he could have held, and been consistent with himself. For he is presently off; and will have Governments to be, Senators, a Collegue of Medley Magistrates, in French *Seignieur*; to bring in his beloved Lay-Elders, within the Character of these Dominions. *Senatores, seu aliorum Magistratuum Collegium.*

Est. in loc. *Estius* flies higher, and would transfer it to Angels, the heavenly Powers, the better to evade all earthly; wherein, Enthusiast-like, (Papist and Schismatick, the Foxes and Firebrands,) are well link'd together.

The vulgar of the Romanists reads that of St. *Peter* (one would bless himself how,) *Sectas non metuunt introducere*, Strange sort of introduction! so construing αἱρέσεις, merely according to their own opiniatriment.

And thus the Rhemists, that they may turn all upon the Protestants. For so I find in their Notes upon these words, *Despise Dominion*, such be Hereticks (and we know who are so in their Kalendar) that will not be subject to any Superiour; of which kind, in blaspheming the supreme spiritual Magistrate, are the Protestants.

Fulk. in loc. There they think they come home to us; and I think Dr. *Fulke* comes home to them in this return, Such an Heretick, nay worse than Heretick, is Antichrist the Pope; which will not be subject to any Superior, no not the Decrees of a General Council, though himself has own'd its authority. As *Martin* the V. that of *Constance*, and *Eugenius* the IV. that of *Basil*; yet both of them refused to conform themselves to their Decrees, when they came to determine

that

that such a Council should supersede his Holiness.

Such an Heretick is he that advanceth himself above all that is called God, as St. *Paul* avers; and so does perfectly despise all Dominion, besides his own insufferable usurpation; And blaspheme Majesty with the vilest of all indignities, when he arrogates to himself to deprive Kings of that Dominion which they have, and ever had by inviolable succession; and so imperiously to discharge Subjects of all loyalty and homage to their Sovereigns. As (says *Beza*) did *Julius* the IV. to a Neighbouring King then, meaning, doubtless, King *Henry* the VIII. and *Pius* the V. to our Sovereign Lady Queen *Elizabeth*. 2 Thess. 2. 4.

In short, such Hereticks are all now with us that would take the Monopoly out of his hand; that do as did the Gnosticks, and before them the Simonians (as the Apostle here has so significantly phras'd it) ἐνυπνιάζεσθαι, that is, says *Estius*, in their own imagination. *In imaginationes sua.* Est. in loc.

That are transported with delusive Dreams; so *Clemens Alexandrinus*, as well as after him *Epiphanius* and *Oecumenius* refer it to their absurd, blasphemous phantasms,

That have all their senses seal'd in profoundest slumber, as *Beza* does expres it. *Sensus omnes altissimo veterno sopitos.* Beza in loc.

Accord-

According to that of the Prophet *Isaiah*, upon whom the Lord has made a full effusion of the Spirit; but 'tis the Spirit of slumber, nay worse than so, of deep sleep. Which he threatens as the greatest of Judgments that can befall any person or people in the World.

Isai. 29. 10.

To rouse such then a little, who are but too numerous in this Lethargick Age of ours, and that I may the better do it, I shall thus endeavour to demonstrate, *viz.*

That the two great things which are the true Original of this so grand despite and defamation in them that contemn Dominion, and in the Apostles sense as well as word, blaspheme Dignities, are Ignorance and Atheism; there's the source of all.

First, Ignorance: So our Apostle has here assured us, *These speak evil of the things they know not*; that are beyond, that are above them; clear out of their Sphere and Orb.

Jude 10.

And so St. *Peter* in the same awakening word, βλασφημοῦσι, *They speak evil of the things they understand not*, which they do not, cannot ken; that are preterpluperfectly past their intelligence; And this makes them go on in the way of *Cain*, that murtherous one, (for there is worse murther of the tongue and Pen, than any of the hand;)

2 Pet. 2. 12.

Dei Episcopos linguæ gladio jugulastis, fundentes sanguinem non corporis, sed honoris. Optatus contra Parmenianum, l. 2. p. 72.

and

and run on ſo raſhly and precipitantly, as if they would outrun their Coryphæus *Corah*, in that contradiction which ſhall be as (if not more) fatal to them without repentance, in a deeper abſorption than it was to him.

This is that which makes them to eſpouſe ſo many mean and inferior apprehenſions of thoſe Dominions that are ſo very high, ὑπεροχάς, elevated above all on Earth; the Dignities that are ſo ſacred, high as Heaven. Rom. 13. 3. 1 Pet. 2. 13.

The Caſe is ſo plain that nothing can be more. The main, and as to moſt, the only cauſe why the feculent part of Mankind amongſt us do ſo much ſleight and thwart the Sovereign Powers, is their egregious and, as to ſome, ſtupendous ignorance, if they would but be ſo ingenuous, nay commonly honeſt, as to acknowledge it.

'Tis chiefly, if not only, becauſe they do not, or (which is infinitely more for their diſparagement) will not know what indeed and truth they are in themſelves, and ought to be in our repute.

When the Old Roman *Antony* (as if the fatality of an awkard humour did attend that Name) ſquibb'd at the Study of the Civil Law, withal acknowledging his own no great accuracy in it, the then Oracle of that and all Elo-

quence

quence said, That by the one he had made some satisfaction for the other. I was *Cicero*, as himself has told us.

De Orat. lib. 1.

Well if such would learn at last before it be too late to make some (though such, Heaven knows, is small reparation) for those otherwise irreparable injuries they have done, there where their *ALL* cannot make restitution.

No wonder in the least if a bright and piercing Ray affect a weak and waterish eye, *Urit enim fulgore suo*, as the Naturalist says.

Still in reference to *Acts* here, and in *S. Petr.*

And because these Dignities and Dominions bear such beams of brightness in themselves, this makes them such motes as they are in the eyes of others, those Birds of Night, (though scarce Athenian ones) that can't endure the splendour of this Day. The Rays of Majesty which is so Divine a thing in it self, cannot but dazzle such ill-affected eyes as theirs; and that makes it so troublesome to them, and them to it, as of late they have been.

And therefore what fair Masquerade soever men have now to put upon the foulest of facts, the secret undermining, and withal too open scandalizing of our Governours and Government both in Church and State, which have been ever since the gracious Reformation, so glorious in all the Christian World, (and begin now to be

so

ſo, amongſt the remoter Infidels and Pagans) doubtleſs the deſign of ſuch infamous Perſons is chiefly, if not only this, That amongſt the blind Mobile they may ſeem to be ſomething, when really they are nothing but in their own too great, and others as little eſtimate.

According to that Adage, *Inter cæcos luſcum*, A purblind Perſon, though a Cypher in himſelf, may make a conſiderable Figure with them that are ſtark blind; nay, paſs for a Prince amongſt the People, as well as thoſe of *Corah's* Aſſociation. Numb. 16. 9.

And certainly, if ever knowledge and thoſe whom the eternal Wiſdom has conſtituted to be the laſting Conſervators of it, (*for the Prieſts lips ſhould preſerve knowledge, and all the people ſhould ſeek the Law at his mouth*, the great Goſpel-Law of their greateſt Duty towards God and the King, for which *he* is ſent to be *the Meſſenger of the Lord of Hoſts to them*;) I ſay, if ever the knowledge, theſe notices, were at any time more requiſite than other, now certainly they are moſt apparently ſo: when we have ſo many amongſt our ſelves, that by a more ſtupid than ſubtil ſort of ſophiſtry, attempt to wrangle us not only out of our ſenſes, but (what is infinitely far more valuable in it ſelf, and ſhould be ſo to Mal. 2. 7.

us) our Religion also: (The best the World ever had, or is like to have) which we derive not only ever since, but from our Saviour himself, the cleareſt Current. And that by a ſuperfœtation of Religions, which they would introduce; ſuch Principles and Practices as are perfectly and eternally abhorrent, not only to the thing but very Name and Notion of all true Religion, a Name too ſacred to be ſo prophan'd, and thing too pure to be ſo defil'd, (as of latter days it has been) with any thing of Sedition, Privy Conſpiracy, much leſs open Rebellion, as well as falſe Doctrine, Hereſie and Schiſm, the moſt daring contempts of God's holy Word and Commandment that can be contrived in all the World; from which all that are not wholly given up to hardneſs of heart, cannot but pray, Good Lord deliver us.

'Twould be thought an odd way to reform and illuminate the Structure by damming up its lights; juſt like that of our late bleſt Reformades, Down with the Clergy to advance piety, and with the Univerſities only for the ſake of learning: ſo with the ſupreme, and after that ſobordinate Magiſtracy, Level all to exalt the little *Achitophel*, with his Aſſociators great policy, but greater pride, vain-glory, hypocriſie,

hypocriſie, envy, hatred, malice, and all manner of uncharitableneſs. The true Church-definition which our Litany will afford us of thoſe falſe Anti-Church-Proteſtant-Diſſenters, who have been ſo buſie and capricious every where of late amongſt us; buoy'd up by ſome like him in *Rome* call'd *Ematus*; who being very old, but withal very mutinous and aſpiring; *Adrian* being told that he was dead, fell into a very pleaſant humour, and ſaid, He could not but admire how he could tend to dye.

Well it would be for the World if ſome ſuch Bouteſeaus could find leiſure at the laſt to pay that Debt to the King of Terrours, which they have not yet done to the King of greateſt (I dare not ſay too great) mercies.

I read of the States of *Mitrellene*, that deſigning a revenge at the moſt exquiſite rate upon ſome they had an everlaſting pique againſt, becauſe they would not conform themſelves to their Republick-Conſtitutions, (or in plain Engliſh turn Commonwealths men) they impoſed this penalty as the ſevereſt they could poſſibly invent to inflict upon them, *viz.* that their Children ſhould not go to School, or have any kind of education to-

Ælian Var. Hiſt. lib. 3.

wards any thing of that which we call humane (though to more than a good many it is barbarous) learning; the effects of which, they know, would be moſt fatal.

Therefore alſo was the Apoſtate *Julian*'s Perſecution accounted more incomparably cruel than that of *Dioclesian*; though leſs bloudy, yet more barbarous: becauſe by ſhutting up the Chriſtian Schools, they put out the eyes of their ſouls. Which ſome would make us believe is the beſt way to make men illuminate at a greater rate than ordinary, to ſee more and better than all the World beſides.

And what is like to be our fate in this regard, if another Age ſhould veer about as this has done, the Omniſcient only knoweth.

The Heatheniſh (I had almoſt ſaid Helliſh) Education of but too many (and ſome of them none of the meaneſt Babes we have amongſt us) bodes very little leſs than Barbariſm, and that in the ſaddeſt and direſt Abſtract.

And our Children may be ſhrewdly put to it to pray that of the holy Pſalmiſt in a more ſorrowful ſenſe than we, (though ſome of us have known ſeverity enough) That our great Maſter would teach our Senators wiſdom. There's like, God knows, to be but too much need

Pſal. 105. 22.

need on't; —*Deus omen!* Heaven in its compassion towards them, as well as us and ours, avert it!

Socrates hearing that one of his Scholars was very industrious to have a Statue (which he was never like to arrive to) made as like himself as might be, told him smartly, That he found him very much concern'd that the Stone should be made like him, but not at all that himself should not become like the Stone: Which was the most disconsolate resemblance, and such an one as needs no Application, but of some to themselves.

To be sure this is the Devil's grand design, ever was and will be so, to muzzle up men in profound ignorance of God and themselves, and as contemptuous also (next to God) of their Superiors; and then there needs no more to make them his Devotees for ever.

Like a crafty Thief or Setter he draws them aside into some dark and uncouth passage, some cunning Corner, Conventicle or Cabal; and there robs them of the best of Treasures, that of their Allegiance towards God, and man for the Lord's sake. 1 Pet. 2. 13.

He shuts the eyes and stops the ears from giving entertain to any thing of sound Doctrine; and then opens it to what is corrupt, perverse,

perverse, rebellious, as the only saving Gospel-Truths.

He and his Factors go out like Beasts of prey in the Night, though of latter days with us their impudence as well as ignorance (the two prime accomplishments amongst them) have dar'd with *Absolom's* brutality to stare the Sun it self in the face, as if they would outvie, and at the last extinguish it; and then bring in with the greater triumph those damnable Doctrines and practices the Apostle speaks of.

John 11. 10.
2 Sam. 16. 22.
1 Tim. 4. 2, 3.
2 Tim. 3. 1, 2.
& over. 9.

Which, would God they were confin'd within the compass of the Romish Church; and that some who would be vogu'd the best of Protestants, and most innocent of his Majesties Subjects, were here Dissenters; and then they need not fear a prosecution.

Such insinuating Serpents (as our Saviour very frequently calls the viperous Brood they come of) that spit so much of their venome every where against our Government establish-ed by Law; and would (as the Devil on their shape) promote an Apostasie and Rebellion, next fatal to that first; (as we know by a costly experiment they too lately did, and had it not been most miraculously prevented, had *tantum non* done it again past all retrieve.)

Matth. 23. 33.
Gen. 3. 1. to 6.
2 Cor. 11. 3.

They

They love to lye in the ſhade, under any ſort of Umbrage, though it be but a very thin and ſleighty one; when ſuch Umbrella's would become a Bantamite better than a Chriſtian.

And they that are decoy'd by them into the greateſt of indignities they can deviſe to do to theſe Dominions, the moſt unnatural as well as diſingenuous, not only of defiance, but deſpight againſt their genuine Liege Lord; do therefore (as the Light himſelf hath told us) *love* the *darkneſs rather than* the *light*, *becauſe their deeds are* ſo ſuperlatively *evil*: that ſo they may be beyond all capacity, not only of an Evangelical Converſion (which is ſo great a rarity with them) but ſo much as a Legal Conviction, which ſome, 'tis to be fear'd, dread more than damnation. John 3. 19, 20.

Xerxes, as *Herodotus* reports, had ſo ſtrange and unaccountable an affection for the Plane-tree, which is ſignificant for nothing at all but ſhade, that he was very curious and enormouſly extravagant in his expences for beautifying and adorning of it. Which fond fancy in ſo great a Perſon, does hugely well reſemble that fonder one in thoſe, who of later days have been ſeduced from and againſt that, as ſacred as it is ſolemn, thing, call'd Allegiance: Which the Oath of God is upon them for; and that not only ſingly, but, it may be, more than doubly and trebly ſo. Eccleſ. 8. 2, 3, 4.

And,

And, believe it, ſuch a Bond it is, as the wiſeſt
Eccl 4. 12. of men thought could not be eaſily broken.
'Tis not a tye of Law alone, but one of the
greateſt Goſpel-Obligations that can be quoted.

And yet how unconcernedly we ſee men
drawn from that by the Spirit of errour and pro-
phaneneſs, and withal (which is the worſt of
the two evils, this being Prompter and Promo-
ter unto that) the prophanity, ignorance and er-
rour of their own Spirits. As if they were re-
ſolv'd to anticipate their damnation, could not
be at it ſoon enough, and ſo muſt ride Poſt up-
on this and ſuch like Errands, to meet it in that
way which moſt infallibly will lead to that very
fatal end at laſt, of thoſe who will not *fear the*
Prov. 24. 21, 22. *Lord and the King*, but *meddle with them that are gi-*
ven to change.

No time or pains, coſt or care, but they
will as adventurouſly as careleſly expend up-
on the forbidden Tree, not of Knowledge and
Life, but of ignorance and death; that has nei-
ther Fruit nor Flower, only 'tis hugely grown,
very ſpaciouſly ſpread; caſts, I cannot ſay, a
good ſhadow ſo properly as the inverſion; for
'tis only the ſhadow of good: like that of the
Cypreſs, ſaid to be, *Gravis Umbra*, a Doleful
Shade; nay, worſe and ſadder ſtill than ſo, 'tis
Umbra Mortis, a Deadly One.

Ye

Yet they as those that *Pliny* has told us of, *Tributum & pro umbrâ pendent*; That they will purchase at any sort of rate, with the utmost hazzard of their lives and fortunes, which brings them to, and keeps them in the Valley of the shadow of Death, for ever after. *Nat. Hist. lib.* 12.

And they shall be lustily paid for their pains, that hold them in invincible ignorance, and as insuperable obstinacy as to all Duty, which they cannot but own themselves to stand so strictly and unacquittably indebted in, to their superiours, by all bonds of Nature, Conscience, Law, Gospel, Reason and Religion, which is the highest, the most refin'd and sublimated reason.

I mean as here and elsewhere, the Apostle does so frequently and as fervently inculcate, *viz.* their duty towards these Soveraign Dominions, and Honour to these sublimest of Dignities. Which shall never, can never be discounted, but will be reckon'd at the dearest rate imaginable, and paid for too, to the very utmost Doit, in that woful place, where there will be no liberty, but what Eternal Chains shall afford, nor property, but only indignation and wrath, Tribulation and Anguish to them that are everlastingly contentious, as are the Troublers of our *Israel*, and do not, will

1 Tim. 2. 1, 2, 3. Tit. 3. 1, 2. 1 Pet. 2. 13, 14. to ver. 18.

2 Pet. 2. 4. Jud. v. 6.

Rom. 2. 8, 9.

not obey either for Wrath or Conſcience ſake
but are deſperately bent to run the Eternal haz
zard, as well as Temporal. Our Saviour tell
their Brethren the *Sadducees* (for theſe act as i
they did disbelieve a Reſurrection as did thoſe,
who were as notorious and recorded Rebels a
they were Schiſmaticks; ſo we find from ſevera
Authors, and *Joſephus* himſelf, who being a *Jew*
would not be too ſevere upon them.

Truth it ſelf tells them plainly, *You do err*
Mat. 22. 29. *not knowing the Scriptures*: their ignorance i
the Scriptures, in that ſober ſenſe which the
ought duly to be rendred in, is that which render
them ſo obnoxious to this worſt of errour
deſpiſing Dominion, and defaming Dignities.

Not knowing the Scriptures, and the Powe
of God, in that Power and Dignity, whic
himſelf in his all-wiſe Soveraignty, has con
ferr'd upon Kings and Princes, by inſtance
that are no leſs than innumerable in the Ol
Teſtament, From the Patriarchs and Prophets
and in the New from our Bleſſed Lord and h
Apoſtles.

Not knowing the purport of that Promiſe mad
Gen. 17. 1, 2, 3. perſonally by God himſelf, ſo early in the Worl
to *Abraham* the Grandfather of the faithful as th
higheſt honour and happineſs that could poſſi
bly attend him and his Family, *viz.* *Th*
Kin

Kings ſhould come out of him; out of his Loins or Thigh (as the Holy Ghoſt has ſeen good to phraſe it) that is deſcend lineally from him, by the unalterable, and indefeatable right of Inheritance, till it reach even to the King of Kings himſelf.

This was part of that Sacred Covenant which God Almighty did then ſo ſolemnly ſtipulate between himſelf, and him: And that for an Everlaſting Covenant, as there he ſets that peculiar remark upon it, *in perpetuam rei memoriam*, not only as to his Perſon but Poſterity, to ſtand upon record for them, that great and numerous Train that ſhould iſſue from him, as the greateſt ſecurity as well as reputation they could have; which primely did conſiſt in this, namely, *That the Scepter ſhould not depart from Judah*, (as that Covenant is afterward re-ratified with *Jacob*) *nor a Law-giver* (for ſo is a King, you ſee clearly in Gods own Eſtimate and Ordination) *untill Shilo*, the great Soveraign, *come*: And unto him ſhall the Collection and Submiſſon of the People be, and that for ever, no interciſion is allow'd of. Gen. 17. 6, 7. Gen. 49. 10.

'Tis an Eternal Law, from the firſt to the laſt, *Suprema Lex*, that of the Legiſlative Power, wholly and ſolely to have its reſiance there where the Scepter is; like that of the *Medes* and

Dan. 6. 8, 15. *Persians*, never to admit a repeal. And the *Salus Populi* only too consists in that, if they could once arrive to so much sense to see it, then seeing might be believing with them.

1 Sam. 15. 24, 25. Not knowing the Scriptures, what vast affluences of Dignity as well as Dominion, the infinitely Wise and Holy God was pleas'd graciously to confer in the Original of Kingly Government in *Israel*, upon *Saul* his own immediate Successour there. And afterwards accumulate upon *David*, *Solomon*, and their Successours in that Kingdom.

2 Sam. 5. 10, 11. 1 Kings 3, 4, 5, 6, 7, 8, 9. 10. 2 Chron. 1, 2, 3, 4, 5, 6, 7, 8, 9.

Not knowing what that so much celebrated Preacher as well as King, so frequently does reiterate, by Gods own special inspiration, as to the Honour, Favour, Frowns, and displeasure of a King in terms so highly much emphatical, that nothing ever was or can be more: Each of which he renders so greatly and incomparably considerable, that nothing under Heaven can ever come in competition with them. *Where the word of a King is, there is Power, and who may* (so much as) *say to him, What dost thou?* As if his very word were a Law: so as to his commands. And for his threatnings, the Wrath of the King is as the Roaring of a Lyon carries terror and execution with it: to make us the more conscientious to fear him in the one, and obey

Pro. 16. 10. 14. 15. 19. 12. 20. 2. 8. 22. 11. 24. 21. 22. 29. 4. 14. 30. 31. Against whom there is no rising up: and whoso provoketh him to anger, sinneth against his own soul.

Eccles. 8. 2, 4. I Counsel thee to keep the Kings Commandment and that in regard of the Oath of God; whoso keepeth it shall feel no evil.

obey him in the other, and in neither to dare to disregard him in the least, as we respect our welfare there, or here. This, and infinitely more he gives in charge, in such weighty words as do preponderate all that can possibly pretend against it; and that in places more than can be enumerated. Be pleased to take one for all, as that which seems to have more peculiar affinity to the business of the Text.

Where he gives that tremendous Prohibition, *Curse not the King* (the word there signifies the same still with this here, namely to blaspheme) *no not so much as in thy thoughts*, or Conscience, the most closeted and retir'd corner of them, thy very Bed-chamber, where thou mayst suppose thy self most secret, and withal secure. Eccl. 10. 20.

See how he dares men to it at their highest peril; for says he there, a Bird of the Air, that is, the Winged Angels (says the Holy Father, which in *Zachary* are said to take their flight over all the Earth) shall carry the voice, and that which hath Wings (which therefore they are so significantly pourtray'd with) shall tell the matter. *Hieron. in loc.* Zach. 1. 10, 11.

They are ever ready to be upon the Wing to take their several circuits over all the World. They hear when Treason and Sedition is but whisper'd in the closest, and most cunningly con-

contriv'd Cabal, and give intelligence of it in the High Court of Heaven; much more when it comes to be Printed, to be Preach'd, to be vogued *in altiſſimis*, in the high places of the ſtreets, and preach'd upon the houſe tops, as our Saviour ſpeaks; not only creeps into the Preſs, but mounts the Pulpit, as of later days it did, and God grant it may never, never do ſo again.

Mat. 10. 27.

They err, not knowing the Scriptures of the Prophet as well as Preacher; where God is graciouſly pleaſed by him to promiſe, as the Peoples moſt peculiar Happineſs and Priviledge, as well as their Princes Honour and Prerogative, That Kings ſhould be their Nurſing Fathers and Queens their Nurſing Mothers, to ſupport them in their tender and indulgent, their kind as well as potent and capacious Arms. 'Tis He that hath made them, and not themſelves, to be *Patres Patriæ*, National Fathers; and they that make it their buſineſs ſo unnaturally, as well as undutifully to expoſe them, do but hereby expoſe themſelves to that ignominious curſe of the ſhameleſs *Cham*, for diſplaying their Fathers nakedneſs, in that irreverent and indecent manner that their brutal Libels (too bareſac'd every where amongſt us) do.

Eſa. 49. 23.

Gen. 9. 24.

And they alſo that mouth'd out a Sedition, which

which is their own Liberty and Property, at that tumultuous rate as they have lately done, have but hereby offer'd themſelves and theirs to the dint of Divine Vengeance, in the Letter of *Canaan*'s Curſe, to be made Servant of Servants to him that ſo has ſuperciliouſly ſtil'd himſelf, when they will not be true and loyal Subjects to their only true and rightful Soveraign. Gen. 9. 25.

Not knowing, that is, not owning that of him who was more than a Prophet, the great deciſion and determination he has made for himſelf and us, in all ſucceeding ages of the World. The laſting, everlaſting Precept, as well as exemplar, he has given for rendring to *Cæſar* the things that are *Cæſar*'s, as duly and exactly, as carefully and conſcientiouſly as to God the things that are Gods; no difference that he who is God bleſſed for evermore has made between them. Mat. 22. 19, 20. Mark 12. 16, 17. Luk. 12. 24, 25.

When the Tribute-money was demanded of him, though he was a Prince, and they that were his Attendants free, becauſe not ſtrangers, but Children of the Kingdom, as himſelf aſſures us; yet he ſtands not upon their Priviledge and his own Prerogative, as moſt juſtly he might have done. Though he was the legal Heir of that Kingdom, by a lineal deſcent from *David*, yet he would pay Tribute to the Mat. 17. 24. to v. 28.

Roman

Roman Emperour, and work a ſignal miracl
deſignedly for doing of it, rather than *Ceſa*
ſhould not have his demand, and that by a
bitrary impoſition, as is moſt apparent.

Rom. 13. 7. They know not, or at leaſt will not ow
that of the great Apoſtle, *Render therefore to a*
their dues: Tribute to whom Tribute, Cuſtome to who
Cuſtome, Fear to whom Fear, Honour to whom Honou
is due. And if ever due, to be ſure it is ſo here
where the Apoſtle does ſo importunately infiſ
upon it, as to that homage and ſubjectio
which is the debt of every ſingle Soul, not an
one that is, was, ſhall, or can ever be exempted.

And the Reaſon which there he renders for i
is moſt irrefragable, becauſe they are the Highe
or Superiour Powers, as he expreſsly call

Rom. 13. 1. them; ὑπερέχουσαι, (a word I cannot eaſily quit
i. e. ſuch as have the ſuperiority over all thing
and perſons, as it does moſt genuinely denote.

The Powers that were then are now, αἱ ὖσα
viz. the Regal and Imperial, (as before wa
hinted) then, and ever ſince in being, which h
aſſures us is immediately ordain'd of God
τεταγμέναι, to make the Monarchick Power and
our ſubmiſſion to it, a Divine Ordinance.

St. *Peter* is more expreſs (if any thing can be

1 Pet. 2. 13. ſo) when by him it is entituled κτίσις, the Crea
ture, Gods own Creation, that of ſubjection to
thi

this very Power, which there he does ſo particularly urge to the King in the firſt and higheſt place: ſo both the Apoſtles are moſt punctual, and paſt all contradiction in that averment.

And therefore whoſoever reſiſteth or confronteth that Power; that ſets himſelf in array againſt it, or would ſet up another in diametrical oppoſition to it, (the ſole Soveraign ſingular Power, which there thoſe, and here this Apoſtle do ſo very particularly fix upon) does as particularly rebel againſt the Ordinance of God, ſo the Apoſtle does perſiſt; and they that are reſolv'd to do ſo in their reſiſtance, he is as poſitively reſolv'd againſt them, that they ſhall receive to themſelves Damnation; not only judgment in this World, (for then it would be κρίσις) but κρίμα, down right Damnation in that to come. They that will not believe it now, ſhall feel it then for ever, in the moſt exquiſite of ſenſible experiments. ‡ ἀντιτασσόμενος, and οἱ ἀντιστάντες. Rom. 13. 2.

Therefore is it that he urges that Univerſal Reverence and Veneration due to them from us all, ſo ſmartly and ſeverely, for no leſs than Wrath, if we will not render it for Conſcience ſake. Ay and farther ſtill than ſo, For, for this Cauſe pay you Tribute alſo, as there he does proceed; gives the reaſon of the thing, as Rom. 13. 4, 6.

to these Persons, past all dispute; and that b
cause they are Gods Ministers to us for goo
set over us, so to be.

And certainly the least and cheapest Tribu
we can offer, or he require, is that of Hono
to these Dignities, subjection to this Dominion
That costs us nothing is a very light and easi
Rom. 12. 1. a most reasonable, and acceptable piece of se
vice.

Hard case that men cannot give good word
when no more at present is expected thence
whence we can hardly ever hope for any thin
of good action; but must still be prompted o
perpetuate their wonted ways of Disobedien
and Despite, to inflame all; to provoke still dai
more and more, (as if they had not done mo
than enough already;) sad resolution to be im
pregnable, and everlasting, in their impenetra
bly obdurate humour: Certainly, there are so
ter, smoother, and far more decent ways th
Scripture does direct them to, if they woul
observe them as that which every Christian ma
ought to know and believe to his Souls health
as duly as his Creed, and the Commandments

But they err, they and their Misleaders too
not knowing, or as if they did not, or else woul
not know *the Scriptures*, where it stands writ
ten in fair and legible Characters; so that h

tha

that runs may read them thus upon Sacred Record for ever: *Thou shalt not speak evil of the Ruler of thy People*, quoted by St. *Paul* in Gospel times from that of the Law, *Thou shalt not revile, or Blaspheme the Gods*; so they are in his account, whatever they are in ours; we have an Authority for it; I have said you are Gods, and all of you Children of the Most High, so that he must needs be the Father and Original of them.

Act. 23. 5. Exod. 22. 28. Psal. 82. 6.

The word there in the Hebrew, is still as consonant as ever to this in the Greek, where we are forbid to revile those Gods, or curse these Rulers; an inseparable Curse does every where attend it. Let him that likes it, take it to himself, and see how well he can digest it when he comes once deliberately to ruminate upon it.

'Tis hard digesting Poyson, such especially as has been so epidemical in this unexemplar'd Age of ours, wherein the vilest of men have made so little of it, to cast the greatest and foulest of aspersions upon them that bear Divinity about them; Wherein the meanest of Mechanicks turn Censors of their Soveraigns actions, so Critical.

That as in *Pompey* the Great, 'twas thought a crime, because he scratch'd his head with one

finger, so they are ready through their malicious ignorance, to make every mole a scar, every Infirmity a gross Enormity: And accordingly to pass their Censures; nay, sadder still than so, their sentence too; and that perhaps a very black and bloody one, upon the greatest, and the best of men; their Princes, Prophets, Priests, on Gods anointed, whom he has so strictly prohibited us to touch, with our impure, unhallowed Hands, Tongues, Pens, under a weighty Penalty, for he that toucheth them, toucheth the Apple of his own eye: and that is a very dear, and tender part indeed.

Psal. 105. 15.

Deut. 32. 10. Psal. 17. 8. Zach. 2. 8.

Whatever is design'd or effected against them, he takes it all as offer'd directly at himself; *He that despiseth you, despiseth me*; believe it, they bid as high as possibly they can; they that despise them and their Government, despise the Regiment of Heaven, nay, clearly do defiance to God himself; when they attempt to have to do with them, they shall find at last they have to deal with him; *impar congressus.*

Luk. 10. 16.

For by me Kings reign; 'tis God that upholds Kings, not that Golden Scepter as *Xenophon* says; They are the Signets of his right hand, as himself calls them, which doubtless the great Poet had some sense of when he stiles Kings Ἀποτρεφεῖς, bred up in the bosom of *Jove*, or rather *Jehovah*, the same

Prov. 8. 15, 16. οὐ τοῦτο τὸ χρυσοῦν σκῆπτρον. Hagg. 2. 23. Jer. 22. 24.

ſame word, Once again, *they err, not knowing the Scripture*, which muzzles the mouths of all ſuch Bruits, and ties them up not only from acting but ſpeaking againſt Kings; it will allow of no ſuch thing at all. *Is it fit to ſay to a King thou art Wicked, or to Princes you are ungodly?* Suppoſe they were, ſuppoſe they did ſo, yet the Scripture tells us, it is not fit that we ſhould ſay ſo. Job 34. 18.

Nay, from ſo much as thinking evil of them: 'Tis worth the repetition, *Curſe not the King no not in thy thought.* He that knows the ſecrets of all Hearts will not ſuffer us to harbour ſo much as one ſingle thought againſt them. Not only the Overt Act, but the very thought is Treaſon by the Laws of Heaven that are indiſputable, that are altogether indiſpenſible.

Holy *David*, wiſe *Solomon*, and other Kings, whoſe uncontroulable authority the moſt Holy Scriptures give us ſo ample an account of, did things not to be done, and withal not ſpoken of. They are not blaz'd and blown up and down in the World: Nothing at all ſpoke or thought of, tending to their defamation or diſparagement.

No libelling of Kings then, none that durſt to ſpeak evil of Dignities in a ſingle Syllable, all huſht, ſtill and quiet, ſerene, according to

that

that Majesty they had so much then, as we have little regard and reverence now for.

Which should teach us to do as they did, to hold our Peace whilest we have it; to sit down in silence, sobriety and humility: and if we cannot (or which is worse, will not) act the Christians part, let us learn at least the *Pythagorean*, to go to their School of silence, seal up our mouths for ever; and let this impression (if we be not as flint to receive, or water to retain none) be made upon them in such indelible Characters, as never to be obliterate, stampt with the point of a Diamond; Not to despise Sovereign Dominion, sacred Dignities. The Scripture is so far from allowing, that it does perfectly abhor all such deportment amongst men; worse than *Michael* the Arch-Angel would treat the Devil withal in his contest with him.

Jude v. 9, 10.

Angels that are greater, infinitely far greater in power and might than the greatest of men, bring not railing accusations as do these; that despise Government. Presumptuous are they, and self-will'd, most prodigiously so. Nay, not afraid to speak evil of Dignities, which the Apostle makes such a very fearful sin, past all sort of Parallel whatever.

2 Pet. 2. 10, 11.

For thus St. *Peter* falls in with our Apostle here; is as copious also as St. *Paul*, in this great

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and necessary argument spends whole Chapters, the second of both his Epistles upon it; to press obedience to Governours, supreme and subordinate, to every Ordinance of man, for God's sake. 1 Pet. 2. 2 Pet. 2.

To the King therefore call'd Βασιλεὺς by an Etymology as true as it is trite, Βάσις λαῶν, because he is the foundation upon which his Subjects are fixt for their Lives, Estates, Laws, Liberties, Religion, the grand supporter of them all. And by Wisdome it self the wise King is call'd, *Stabilimentum Populi*, the Peoples settlement, most satisfactorily and compleatly so. Prov. 29. 4.

To the King as supreme; so that the Apostle you see does solemnly assert the Kings Supremacy, and makes it to be originally of Divine Right: Hard case then if we cannot afford it to be so, when so it is the Will of God that it should be, as there himself expresly has declar'd it; that we should all of us, duly and devoutly pay that Allegiance which we owe to the King as he is supreme: And seeing all Kings, without distinction or restriction are Gods Vice-gerents, we should without exception yield obedience to them, whom by his Prophets he has so significantly stil'd his anointed, and that *Cyrus* himself, and by his Apostle, *Nero* Esa. 45. 1. Rom. 13. 4.

and

and *Tiberius* (if not both) the Ministers of God which is worthy of our observation.

What then will our Despisers and Defame say to this, do they, nay, do they not kno these Scriptures? or rather do they not wi them * out of their Bibles, as they are wi some, and were out of the Churches in t Usurpation; where I have seen *Fear God* le though but dimly so, and *Honour the King* qui expung'd.

* I have seen those Chapters of St. *Paul* and St. *Peter*, which press obedience to our Governours, torn out of the *Quakers* Bibles; and an Impression of their own, wherein they are wholly left out. Rom. 13. 5.

Well, let the vilest of men say what th will, do what they can against them, these a great and fundamental Principles of Faith, well as Doctrine and Practice, standing stab Truths; First of Piety towards God, and ne of Honour, Devoir and Duty towards the King whom next and immediately under God, w all stand everlastingly oblig'd in Conscience and for God to obey. And 'tis not a passiv without active obedience that will serve to be us out now, or another day.

Though as to true conscientious (and to gi it the Kings own Epithete) stedfast Loyalt well grounded, thus fixt upon the Scriptur a little of that, God knows, goes a great wa as the World has too long gone with us.

Yet sure I am, the Apostle makes it a ma Master-piece of Christianity, when he joyn

F

Fear God, and honour the King, ſo indiviſibly together. 1 Pet. 2. 17
The greater their guilt that formerly and lately have attempted to make the ſeparation, of what God has made ſo inſeparable.

Where there is the one, there will be the other, and without the one there can be nothing of the other. He that is not a good Subject, cannot be a good Chriſtian; a Rebel can never commence Saint, though their Holy Father dubbs them ſo. This the Scripture does avouch, Iſa. 40. 6. 1 Pet. 1. 25.
and this we do and dare abide by, being as ſure as the word of our God, which endureth for ever.

Thus we ſtand, but thus they fall into errour, willingly and wilfully ſo, not knowing, that is, not regarding the holy Scriptures, but ſtill ſuppreſſing the Truth in unrighteouſneſs; the Law of God, Goſpel of Chriſt, Laws of the Land; thoſe of more antique and freſher Date; by one of which it ſtands enacted to this purpoſe, that whoſoever ſhall defame the Kings Government in Church as well as State, the Doctrine and Diſcipline by Law eſtabliſhed, ſhall thereby incur the ſevereſt of Penalties that can be inflicted. Rom. 1. 18.

Not knowing, or at leaſt not conſidering the Law of Nature, and that of Nations; though indeed the Civil Law which is hugely copious

as to all other rights, is more contract in that of Soveraignty; as taking it for granted that none should dare to contradict it in the least. That leaves Monarchs free, to make their Subjects so, more or less, according to their own pleasure; to which that has resign'd all, as the Scripture does.

Not knowing the Laws of common humanity and Civility, which would have taught them better words and things, than such as these: But as meer Natural brute Beasts, made to be taken and destroyed, they speak evil of the things and Persons that they know not.

2 Pet. 2. 12. Jud. v. 10.

And what they know naturally in these things they continue to corrupt themselves and others so long till at last without Repentance, (and 'tis not an ordinary share will serve their turn) they shall utterly perish in their own corruptions, wherewith they so deeply have contaminated themselves, and the unfortunate age they live in.

They know not the Scriptures of former ages; the Writings of the Holy Fathers, next to the Holy Writ, to be had in perpetual Veneration; nor the Practice of the Primitive times, how the good Christians then did honour and revere, and only not adore their Kings and Emperours, next and immediately after God,

they

they that were in those devouter ages next and immediately after Christ. As they in their great and learned Apologies, have registred and vouched to all the World; instances from whom, if I should once begin, I should not know when, or where to end. How the Christian Church offered up their daily Devotions for Heathen Emperours; the manner as well as matter of whose Prayers for them, is recorded in the greatest of solemnity.

Manibus expansis, quia innocuis, capite nudo, quia erubescimus; precantes sumus semper pro omnibus Imperatoribus, orbem quietum, vitam longam. Tertul. Apol.

Whom in their Prayers, and by their Practices, they ever own'd as God does, to be his anointed; let their Practice and profession be what it would, yet *Oleum suum defendit Deus*, says *Optatus*; Though no defenders but opposers of his Faith, God would defend his Unction in them, and upon them *judicio suo Deus servavit rem suam*; They are peculiarly his; so he has ever stil'd them; and therefore to no man singly, nor some, or all men collectively to be any ways accountable, for any thing, that at any time, in any way or manner they have done, or can ever do.

Quid si Peccatum est hominis, nullo numero est Divinitatis; ergo, ut tetigeritis, ut dum Peccatum hominis percutitis, & Oleum quod Dei est, feriatur. Optat. lib. 2. p. 1273.

This is Christian Doctrine, and practice, I am sure; and you may rest sufficiently secured of it.

But alas! ſuch know not what Heathens have ſaid and done in this regard: How to admiration and amazement they have outdone too many of our Modern Chriſtians; the more and greater is the ſhame

Seneca *de Clem. lib.* 1. *c.* 11. thus deſcribes a King; *ille, ille eſt Spiritus vitalis quem tot millia trahunt.* And again, *lib.* 1. *c.* 4. *ille, ille eſt vinculum per quod Reſp. cohæret: nihil ipſa per ſe futura, niſi onus & præda, ſi mens illa imperii ſubtraharur.*

Pudet hæc opprobria Nobis——

They could as if they had it from Scripture ſay, *Timendoſque Reges*, call Dread Soveraign, as well as we; ſhew more fear of the Deity, in the honour due to Dignities and Dominions, than we now; could call their Kings, as the Scripture has done, The breath of their Noſtrils.

So dear they were in their Eſtimate, that it is celebrated of the *Cappadocians*, that when offer'd by the *Roman* Senate to be freed from Kingly Government, They bravely and generouſly refuſed; telling them in plain terms That they were ſuch a people as could not live without a King; he was their Life and Soul. Heroick Souls indeed!

Heroice repudiarunt, illamque gentem ſine Rege ne quidem vivere poſſe.

To conclude this Head with that of the Apoſtle, where he ſpeaks to *Jews*, and I ſay Jewiſh Chriſtians, *Beware leſt that come upon you which is ſpoken of by the Prophet, Behold ye deſpiſers and wonder*, and know that without Repentance

Act. 13. 40, 41. from Hab. 1. 5.

pentance you ſhall aſſuredly periſh, for the Mouth of the Lord hath ſpoken, and nothing elſe can reverſe it.

And to give a demonſtration of it, *I will work a work in your days, ſaith the Lord, ſuch a work as you ſhall in no wiſe believe, though a man declare it to you*; ſeeing could not do with ſuch ſtupid creatures, nothing but feeling could ſerve the turn, in irreverſible vengeance.

Diſcite juſtitiam moniti, nec temnere Divos.

Which leads me to give you an account of the other great Origine of this ſo great deſpight and defamation; for alas, ignorance is not all; it riſes higher ſtill; Atheiſm comes in and joyns it's forces in this defiance; wherein they are both equally and eternally engaged, againſt theſe Dignities, whoſe cauſe the Text eſpouſes. *Omne in præcipiti vitium ſtetit*, as the Poet has it. All Monſtrous and Prodigious ſins, concentre here in one, and are arrived at their fulleſt height, their compleateſt ἀκμὴ: and this is the ſad emphaſis of all the reſt that here are inſtanc'd in.

That of the Apoſtate Angels, who kept not their Primitive ſtation, but turn'd Rebels againſt Heaven, and ſo are immediatly doom'd to Hell. Jud. v. 6, 7.

Thoſe

Those of *Sodom* and *Gomorrha*, that gave themselves over to be immerst in all manner of strange stupendous Licentiousness; Likewise also those οἱ ἐνυπνιάζομενοι, filthy dreamers, that are so fond in their own irrational imaginations, which are but Dreams; when by defaming Dignities, they think to dethrone Dominions: These *Plato's* revive, that by a fatal revolution, would reinduce a Common-Wealth, which was one of his *Idea's*; herein he did but dream, as well as others after him, that here the Apostle takes to task. Though they set all the little Wits they have left, upon the Tenters to out-reach all that have been before them in such vile attempts as these; that cruelly, disdainfully and despightfully act, as well as speak against their Superiours.

His Majesties Declaration *April* 8. 1681. *p.* 9. The restless malice of ill men, who are labouring to poyson our People; some out of fondness of their old beloved Common-Wealth Principles, and some out of anger at their being disappointed in the particular designs they had for the accomplishment of their own ambition and greatness.

Psal. 31. 20. Old Version.

So that the prophane *Esau*, *Ishmael*, and *Rabshekah*, were but Bunglers to those (as they would be thought gentiler Ones) in this most accomplisht age of ours.

St. *Austin* has an observation, that if a Felon or Traitor immediately upon his fact should lose his eyes, then all as immediately would be ready to look upon it, and construe it as a Judgment:

But

But, *oculum cordis amiſit, & ei pepercisſe putatur*, his heart is ſtone-blind, as well as hard; and then, Heaven is thought to be ſoft and indulgent to him.

Should it now deal with them that deſpiſe Dominion, as it did with *Corah*, and his Rebellious crew, Nay but as St. *Paul* with *Elymas*, when he ſet himſelf deſignedly in oppoſition to him, then all would learn at laſt, before it be too late, to hear and fear before the Lord and his Anointed, and do no more preſumptouſly as yet they do. Num. 16. 27, 29. to 34th. Act. 13. 8. to 12th. Deut. 17. 13.

But, *oculorum cæcitas ad mentem tranſlata eſt*, ſays *Cicero*; and few or none take notice of that more diſmal doom ſo far as he did; as if he had it from that of the holy Prophet, In ſeeing they ſhall not ſee, at leaſt not perceive; Nay, their eyes have they cloſed as well as ears, *leſt at any time they ſhould ſee with their Eyes, hear with their Ears, and underſtand with their Heart*, and ſo ſhould come at laſt to be converted. Eſa. 6. 9.

All avenues here we ſee are ſtopt, and barricadoed; there's no approaching ſuch as theſe; Heaven it ſelf has interpos'd by way of prevention; therefore is this doom ſo fatally denounc'd from God by the Prophet, frequently inſiſted on by our Saviour, and St. *Paul*, Mat. 13. 13, 14. Mark 4. 12. Luk. 8. 10. Joh. 12. 40, 41. Act. 28. 25, 26, 27. Rom. 11. 8.

to

to ſhew, that we, as well as they ſhould take ſome more than ordinary notice of it.

It is the *Panthers* hatred to the Man, that makes him flie ſo fiercely at his Picture. And what in theſe dignified Dominions, that makes them purſued with ſuch an implacable *Odium*, but only the image of God that they bear upon them: that of their Government, being the fair reſemblance of his, I mean as to Monarchy in Heaven, and upon Earth.

Poteſt iniquè Princeps, poteſt tamen odio eſſe nonnullis, etiamſi ipſe non oderit.

Not theſe, if they would ſpeak out, not theſe Dominions only that they ſo much ſtrike at, in all thoſe unheard of and unparallel'd affronts they have lately met withal; which Heaven and Earth may juſtly ſtand aſtoniſhed at, and bluſh for them that will not, cannot do it for themſelves; no, they arrive higher yet in this their flight; take up the gantlet againſt Heaven it ſelf.

Jer. 2. 11, 12.

Theſe, theſe are the bold, and daring offſpring, that paſt a fiction, too truly do θεομαχεῖν bid battle againſt Heaven, in the great ſenſe of that greater word, a word by it ſelf, when they are told to their teeth, by one of their own Orators, That they fight againſt God.

Act. 5. 39.

How highly is the Holy one of Heaven pleaſed to ſhew himſelf concern'd in this contraſt? He takes it wholly, ſolely to himſelf

ὁ ἀθετ

ὁ ἀθετῶν the very word that we have here in the Text, *He that despiseth, despiseth not man, but God*; it reflects all at last directly upon him. 1 Thes. 4. 8.

They do πρὸς οὐρανὸν λακτίζειν, spurn against heaven; and him that hath his Throne situate there, when thus they attaque Thrones, and Dominions here, as they will find in his own vindication of them. So that well might the blest *Ignatius* thus say, that whoever any ways attempts to extenuate the Sacred Order in Church as well as State, he is ἄθεος παμπᾶν καὶ ἀθετῶν χριστὸν, one that directly does defiance unto Christ, flies in his face; in one word, to answer his, an Atheist Cap-a-pe. Which that none of them might ever be, that holy and truly Apostolical person beseeches God it might never come within the compass of his hearing, or their receiving such a black infection into their souls. For prevention of which disease, that Plaguy one as there he calls it, τὸν λοιμικὸν νόσον, which the factious and seditious are habitually so very much dispos'd to; he gives them a Soveraign antidote, and does προποτίζειν, he was their Taster, as he tells them, and they as they valued the health of their souls, to pledge him in it.

Ignatius is much, most upon this, in all his Epistles that are accounted and proved by the incomparable Bishop of *Chester* to be genuine.

He is very sedulous in such prescripts as are these; cautions them to whom he writes, not

Ad Trallian.

to offer by any means to contradict, or an
ways oppose the Authority that Heaven had se
over them : φοβερὸν γάρ ἐστιν, for it is, says he, a dread
ful thing to do it, reaches very high, as high a
God himself; as in that apt instance that ther
he gives of *Moses*, in that ingrateful People
Exod. 16.7,8. murmurings; which himself in his appeal t
God says plainly were not against him an
Aaron, but against the Lord.

And withal observes, that οὐδεὶς ἔμεινεν ἀτιμώρητος
none ever past without vengeance, that ros
up in resistance, against their Superiours, whe
ther *Moses* in the Civil, or *Aaron* in the Ec
clesiastical State, but came to some formidabl
end.

Nay farther still, that none such either are
or can be truly conscientious in themselves
εὐσυνείδητοι οἴρωνες, καὶ μόρφωνες. whatsoever their pretensions are to others; bu
only such as have all formality and nothing o
the Power and Energy of Godliness in them.
For then they would not dare to blaspheme
the Gods, and indeavour to render those Power
so impotent and insignificant, which the hand o
Omnipotency it self, has industriously set up
amongst them. In pursuance of which he shews,
how they should ever have them in the greatest
ὡς θεοῦ εἰκόνα φέρωτες, &c. and most valuable estimation; as having, the
express image and representation of the great
Deity

Deity upon them, as they govern us, from him that governs all. And applies that peculiar of Gods own to them, He that honours them, he will honour; but who despiseth them, shall be rendred as despicable himself: Such God will not let pass always with impunity; for if they that despised *Moses* Law died without mercy; then says He, in the Apostles words, of how much sorer punishment shall they be thought worthy that despise Dominion now? They that thus smear and bespatter Gods Anointed, that do any thing in derision and disesteem to them, whom he has taken so near to himself, into his particular care and conduct, they fall foul upon God himself, as *Shimei* did in his accost to *David*; who was the first the Scripture gives us notice of, that ever did or durst attempt such a horrid, and before unheard of villany as to affront a King; (though he did it but at a distance neither, not directly to his face;) as to cast dirt upon the Robes of Royalty, to bemire and vilifie, nay, to prophane that Person, Power, which in Gods own estimate ever was and still is, no less at all than Sacred, that he himself has stampt Divinity upon.

1 Sam. 2. 30.

Heb. 10. 28, 29. πόσῳ δοκεῖτε χείρονος ἀξιωθήσεται τιμωρίας.

2 Sam. 16. 5. 7.

2 Sam. 16. 13.

But now to see how docible some Creatures are, the meanest and vilest Peasant can outdo him; though in what he did, he gave too clear an

evidence, that there was no fear of God at all
before his eyes. When he was so foolishly as well
Psal. 14. 1, 2. as wickedly extravagant. For the same fool
that says in his heart there is no King, says also
there is no God. And they that will not allow
us to honour the King, would not leave us at last
a King to honour: And they that in honouring
and obeying the King, will not admit us to fear
God, would (if they could) not leave us
God to fear.

And yet withal, to shew how dastardly the most
daring and audacious Atheists are, (and such are
those degenerate Hectors of our age, who are va-
liant in nought but fighting against their God and
King; you find him (*Shimei* I mean) afterward
in another posture; he comes submissively to
wipe, nay, sneakingly to lick off that dirt again;
2 Sam. 19. 18, 19. 20. not more hasty before in cursing, than he is after
that in caressing and complementing the King:
when the rising Sun was set, præcocious *Absolom*
under a sad and sable Cloud; quickly up, and
as quickly down again; no more to be admir'd
to be ador'd. And he whose proper sphere it was
breaks out afresh, after all Eclipses, which the
interposition of their malice had made to dark-
en him, more bright and glorious than ever.

The Race of true and real, not affected Ma-
jesty

jeſty (that's but a Stage or rather Puppet-play at beſt) are pure and piercing; dazzle the eyes of him, and all ſuch invidious ones as his. Who in the moſt virulent of all their deſpight, ſhall find at laſt they do but play at ſmall game.

I once heard as great a reputed Atheiſt as he was Commonwealths man, (and they are uſually Twins) who durſt not ſpeak in the diſparagement of his Majeſties Perſon or Power, ('twas too early then, not long after his Triumphant Coronation,) fall very foul upon the *Regalia*, thoſe Enſigns of Majeſty, with which he was then ſo ſolemnly and moſt magnificently Inaugurate; making the Crown and Scepter to be no better than meer childiſh gewgaws, (which as near as I can recollect, was his very word;) rendring all ſuch ſolemnities a perfect ridicule: Though together with the moſt Sacred Unction there was a Crown of pure Gold ſet upon the Head, and a ſumptuous Scepter put into the hands, of Kings in Scripture; which I think was then urged.

Inſignia Majeſtatis.

2 Sam. 1. 10. 2 King. 11. 12. 2 Chron. 23. 11. Amos 1. 5, 8.

But you would wonder how very powerfully he did then inſinuate himſelf with ſome, and in his own conceit, paſt all controul.

You ſee what influence ſuch have amongſt the people, and how they begin at firſt to draw them into mean and deſpicable thoughts of theſe Dominions,

minions, that ſo at laſt they may hurry the
on to the moſt daring and deſtructive practice
When not deſpiſing, not defaming no nor bl
pheming neither will ſuffice, but only depoſin
dethroning, annihilating them, (as you hea
the Word imports). Here, here muſt be t
black Cataſtrophe of all; which fate, how ne
how very, very near it was lately to have be
our own, there are none, but muſt be ſear'd
well as ſenſeleſs, that are themſelves, and wou
have others to be wholly disbelievers, in a Ca
ſo clear and undeniable to any ſober, though
ful, unprejudiced, and unbiaſt man. If w
ſhould inſiſt any farther upon the inquiſitio
and all were rightly once examin'd, we ſhou
find, that concomitant to theſe two great Cau
of the not only diſregard but direct defiance th
is now done to theſe Dignities and Dominion
are thoſe which do proceed from intolerab
Pride, Prejudice, Partiality and Preſumptio
But above all, a ſcurrilous, ſcandalizing h
mour, which is every where ſo vehement
predominant, in this unbridled and licentio
age of ours.

And that both of the Tongue, and Pen; as
which, *Machiavel* from whom they have the
Maxim, borrow'd it (ſome ſay) from *Mida*
viz. *fortiter calumnari*, to calumniate ſtoutly

do it to purpoſe; and therefore they will be ſure, not to be behind hand with it in the leaſt; Their Superiours ſhall have it home; they'l lay on, and ſomething will ſtick, before all (or any thing with ſome) be taken off.

Some Mouths, the Prophet and Apoſtle from him tells us, are open Sepulchres; and how many ſuch Graves we have gaping all about us, to bury mens reputation in, before themſelves? Rom. 3. 13, 14. from Pſal. 5. 9.

How many that (like the Serpent) carry Poyſon in their Tongues; nay, their Tongues have alſo poyſonous Teeth; *the Poyſon of Aſps*, as there 'tis call'd; and that is ſaid to be the moſt exquiſite.

The Devil the Old Serpent, ever was and will be the ſlanderer, as his name ſo ſignificantly implies: That original Accuſer, whoſe perpetual work it is to calumniate the beſt, and miſinform the worſt of men; and therefore he inſinuates himſelf into the ſociety of thoſe that would be *Angeli agentes in rebus humanis*; the great Intelligencers in the Higher, as well as Lower World. Ὁ Διάβολος. 1 Pet. 5. 8.

His Pique as poynant and inveterate againſt them that make it their care and Conſcience with holy *Job*, *to keep their integrity* as ever it was againſt him. *De veneno Serpentis naſcuntur Vermes mendaciorum*, ſays St. *Auſtin*; and for ſuch worms, Job 1. 6, 7, 8.

bredl

bred of the forbidden fruit, the cure is very diff
cult, if not impossible.

Calumny so black and withal infectious
poysonous and pestilential a breath it bear
that it blasts a Fame though never so white an
clear.

Such a pernicious quality it has, says *Bernard*
that *tres uno flatu lethaliter inficit*; it kills thre
at once, the informant, informed, and hi
that is falsly and maliciously inform'd agains
Like White Powder it kills without a Crac
though not without a Report, which now mak
so great a noise in this tumultuous World.

2 Thes. 2. 11, 12. Isa. 28. 15. We have made lies our refuge, and under falsehood have we hid our selves. πᾶσιν ἀνταπολογεῖσθαι θεραπευτικόν.

And if ever a people given up of God to be
lieve lies, and live upon them, certainly the
are they.

An endless task it would be to accost all,
indeed any sort of Cavils, a most servile, so
did slavery; so the great *Plato* calls it.

Therefore some think 'twas nobly said
him, *Vindico me à conviciis solo contemptu*; that h
had the compleatest conquest here only by
compleat contempt.

So said *Socrates*, and believe it, he was n
Fopp. When abus'd to his face upon the Stag
he only smil'd it off; gave it no greater notic

One told *Diogenes* that the Boys laugh'd
him, *at ego non video*, says he; he did not at al

regar

regard it; and so he could laugh as fast at them. And 'twas the opinion of no mean man, *nondum felix es, si te nondum derideat turba*; that to be ridicul'd by the Rout, is a badge of happiness as well as honour: it does not blank, but brighten; as if nothing could advance our credit or comfort at a higher rate than this: For if they have called the Master of the House Beelzebub, no wonder if the best of his servants cannot escape the worst of all their Censures. This hath been the lot of the greatest of Princes, that ever wore a Diadem; you shall not see a Crown without this Cross in it: *Titus Vespasian*, Sirnamed *Deliciæ humani generis*, the Darling of men, as *David* was of God, drew this Lot: and so *Augustus Cæsar*, of whom 'twas said, as it may be of ours, than whom the World yet never had more great, more good, or ever shall, or can, till it shall be no more.

Mat. 10. 25.

Quo nihil immensus mitius orbis habet. And again; *Quo nihil majus, melius ve terris fata donavere, bonique dii, ut dabant quamvis cedant in avum secula primum.*

This I know, to some is but as the sounding Brass, and tinkling Cymbal; to such as would deal with ours, as the *Jews* did with their and our King Jesus; put a Reed instead of a Scepter into his hand; and a Crown of Thorns upon his Head, and do it in as despightful a derision.

1 Cor. 13. 1.

Mat. 27. 29.

But better it is, more suitable, and decent, and I hope more seasonable, than the

2 Sam. 20. 1. noise of Pulpit-Drums, and Sheba's Seditio
Trumpet, to sound an Alarm to another H
War, as formerly we know full well they d

To close all then with that which sou
more peacefully and harmoniously, name
the Prayers that our holy Church has taug
us. As we are most humbly and heartily

English Liturgy, in several of its Prayers, both upon ordinary, and extraordinary occasions.

implore, *That God would so rule the Heart of*
chosen Servant Charles *our King and Governo*
that he knowing whose Minister he is, may above
things seek his Honour and Glory; so *that we,*
all his Subjects, duly considering whose authority
hath, may faithfully serve, honour, and humbly,
God, and for God, obey him, according to his b
led Word, and Ordinance; that as we ha
thus promised, we may as carefully and co
scientiously, in the sight of God, perform all Lo
al and Dutiful Allegiance to his anoint
Servant, our Dread Soveraign, and his La
ful Heirs that shall succeed him. That o
Gracious King may through Gods abunda
mercy continue his Reign over us, in vertue, Go
liness and honour, many, and many years. An
that we dutifully serving and obeying him, wi
all honour, fidelity, & chearfulness, as faithful an
Loyal Subjects, may long enjoy him with t
continuance of those great and most invaluab
blessings, which by him, God has vouchsafed u

Bu

But especially the profession of the only true Protestant Religion, by Law established amongst us.

That God would strengthen the hands of him, and all that are put in Authority under him, with Judgment and Justice effectually to suppress all such workers of iniquity, as would turn Religion into Rebellion, and Faith into Faction, that they may never be able to prevail against us, or triumph in the ruine of Gods Holy Church amongst us: But that our Gracious Soveraign, and his Realms being preserved in Gods true Religion, and by his merciful goodness still protected in the same, we may all duly serve our God and our King; and evermore offer up our Prayers and Praises to God for King, and People, in the publick Congregation, and hereto let all that are there assembled, say *Amen*; So be it, through Jesus Christ our Lord; the King of Kings, and Lord of Lords; the blessed and only Potentate of all the World; *Now unto the King Eternal, Immortal, Invisible, the only Wise God, Father, Son, and Holy Ghost, be ascribed all Honour, Power and Glory, whose is the Kingdom, the Power, and the Glory, for ever, and ever,* Amen. 1 Tim. 1. 17. 6. 15, 16.

FINIS.